

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. *Kaf. Ha.Ya. Ay'n. Ssadd.*[1]	كٓهيعٓصٓ ١
2. *Thekro* (*Qur'an/mention*) (*this is*), your[t] Lord's mercy[w] (*about*) *abdaho*[2] (His *slave*) *Zakarriyya* (*Zachariah*).	ذِكۡرُ رَحۡمَتِ رَبِّكَ عَبۡدَهُۥ زَكَرِيَّآ ٢
3. *Edh* (*when/since*) [*he*] called his Lord a *khafeyyan*[3] (*profoundly-covert*) call.	إِذۡ نَادَىٰ رَبَّهُۥ نِدَآءً خَفِيّٗا ٣
4. Said [*he*]: [*O*], my Lord, verily I, languished the bone [of] mine; and flared the head hoarily, and not was [*I*] by invoking You[g] my Lord, a misfortunate.	قَالَ رَبِّ إِنِّي وَهَنَ ٱلۡعَظۡمُ مِنِّي وَٱشۡتَعَلَ ٱلرَّأۡسُ شَيۡبٗا وَلَمۡ أَكُنۢ بِدُعَآئِكَ رَبِّ شَقِيّٗا ٤
5. And verily I, I feared/knew[4] the agnates/heirs[5] of my rear/beyond[6] while was[w] my woman/wife *aa'geran* (*sterile/barren*)[w]; so let-grant [*You*[s]] for me from *ladonka*[7] (*directly and possessively from You*[g]) a *wa'leyan* (*guardian-/successor*).	وَإِنِّي خِفۡتُ ٱلۡمَوَٰلِيَ مِن وَرَآءِي وَكَانَتِ ٱمۡرَأَتِي عَاقِرٗا فَهَبۡ لِي مِن لَّدُنكَ وَلِيّٗا ٥
6. Inherits me [*he*] and [*he*] inherits from *Ya'qooba's* (*Jacob's*) *aa'ley*[8] (*family/house/kin*); and let-make him [*You*[s]] my Lord *radheyya*[9] (*he who is gratified while being gratifier to You*[g]).	يَرِثُنِي وَيَرِثُ مِنۡ ءَالِ يَعۡقُوبَۖ وَٱجۡعَلۡهُ رَبِّ رَضِيّٗا ٦
7. O, *Zakariyya* (*Zachariah*): verily[10] We *nobashsheroka*[11] ([*We*] *tell you*[g] *pleasant tidings*) by a *ghola'men*[12] (*boy*), his name (*is*) *Yahya* (*John*); not made [*We*] for him of before a *sa'meyyan* (*name-compeer/identical name*).	يَٰزَكَرِيَّآ إِنَّا نُبَشِّرُكَ بِغُلَٰمٍ ٱسۡمُهُۥ يَحۡيَىٰ لَمۡ نَجۡعَل لَّهُۥ مِن قَبۡلُ سَمِيّٗا ٧

[1] See the *Lexicon* attached to this *Translation* for commentary!

[2] The word "*abdaho*" = "His slave," the *denotation* of the word "*slave*" is *vastly contradictory* with respect to *Allah* vis-à-vis the *humans*! "Slavery"= ownership" of an entity by Allah means that entity is absolutely free from *any other ownership by anyone* else! See the *Lexicon* attached to this *Translation* for an *elaboration*!

[3] The word "**خفيا**" is more than *secretly* or *privately* as it signifies *hidden secrecy* in the sense of *greater concealment*. The Qur'an says: "*He Knows: the secret and the more hidden*" (S 22:7). Thus, *profoundly* is used here to *intensify* "covert" to convey the *depth* of such *covertness*!

[4] *Linguistically* the word "**خاف**" carries *dual* meanings: (1) *feared* and (2) *knew*! Both meanings could apply!

[5] The word "**الموالي**," the "successors" could also mean the immediate inheritors! See **اللسان**!

[6] The word "**وراء**" in "**ورائي**" means:
(1) "**القدآم أو بعد الخلف للأمر العظيم الذي لا يُقدر عليه، مثلا: و يذرون وراءهم ألآخرة.**"
(2) **بعد الخلف، فخلف الشيء هو مؤخرته: مثلا وراء الأكمة.**" أي بعدي و بعد خلفي
(3) **ولد الولد**. So, here (2) seems to apply!

[7] The word "**لدن**" is *closer* than "**عند**" as you can say: "**عندي مال و المال ليس بقبضتك الآن**," thus, "**لدن**" which closer spatially and more specific! So, "*directly and possessively from*" (You) seems to indicate such *closeness*! See **اللسان**!

[8] The word "**آل**" has many meanings, among them: (1) the distant indistinguishable human apparition, (2) the family of a person, i.e. wife and children, (3) the chiefs or the notables of a family, (4) the followers of a certain leaders! It is used to *ennoble* and *dignify*.

[9] The word "*radheyya*"= "**رضيا**"= *noun* meaning: *he who is gratified while being a gratifier himself to You*

[10] The proclaiming is surely from Allah, through the Arch Angel Gabriel, who carried the message! See (*S*3:39).

[11] See the *Lexicon* attached to this *Translation* for *bashashara/youbashsharo/mubasheron*=**بشّر \ يبشّر \ مبشّر**!

[12] The word "*ghola'men*" means (1) a *male boy*, (2) a *young mustached boy*, (3) a *hireling*, (4) a *servant/slave*.

8. Said [*he*]: [O], my Lord wherefrom[13] (*to*) be for me a *gholamon* (*boy*), while my woman was *aa'geran* (*sterile*/-*barren*)[w] and *qad* (*already and affirmatively*) I attained of the agedness a terminus[14].	قَالَ رَبِّ أَنَّىٰ يَكُونُ لِى غُلَٰمٌ وَكَانَتِ ٱمْرَأَتِى عَاقِرًا وَقَدْ بَلَغْتُ مِنَ ٱلْكِبَرِ عِتِيًّا ٨
9. Said [*he*] (*the angel*): like *tha'leka* (*afar-that-it*/) [x] said your [t] Lord, he/it [x15] (*is*) on Me easy while *qad* (*already and affirmatively*) I created you [g] of before while not *tako*[16] ([*you*[g]] *were*) a thing.	قَالَ كَذَٰلِكَ قَالَ رَبُّكَ هُوَ عَلَىَّ هَيِّنٌ وَقَدْ خَلَقْتُكَ مِن قَبْلُ وَلَمْ تَكُ شَيْـًٔا ٩
10. Said [he]: [O], my Lord let-make for me an *Aya'tan*[w] (*sign*); [*He*] said[17]: your [t] *Aya'ta*[w] (=*Aya'tan*[w]) (*is*) that not [*you*[s]] talk to the mankind three nights (*while*[*you*[s]] *are*) soundly[18] (*normal*).	قَالَ رَبِّ ٱجْعَل لِّىٓ ءَايَةً ۚ قَالَ ءَايَتُكَ أَلَّا تُكَلِّمَ ٱلنَّاسَ ثَلَٰثَ لَيَالٍ سَوِيًّا ١٠
11. So [*he*] exited on his people from the niche and [revealed][19] [*he*] to them that: *sabbe'ho*[20] (*let-say* [*you* [z]]: *subhana Allah*) *bukratan*[21] (*at beginning of morning*) and *asheyyan*[22] (*at beginning of night*).	فَخَرَجَ عَلَىٰ قَوْمِهِۦ مِنَ ٱلْمِحْرَابِ فَأَوْحَىٰٓ إِلَيْهِمْ أَن سَبِّحُوا۟ بُكْرَةً وَعَشِيًّا ١١
12. O, *Yahya* (*John*): let-take [*you* [s]] the book by strength[23]; and We gave him the rule[24] *ssabeyyan*[25] (*while being a child*).	يَٰيَحْيَىٰ خُذِ ٱلْكِتَٰبَ بِقُوَّةٍ ۖ وَءَاتَيْنَٰهُ ٱلْحُكْمَ صَبِيًّا ١٢
13. And *hananan*[26] (*mercy*/ *dignity*/ *and prestige*) from *ladon*[27] (*directly and possessively from*) Us, and *zakatan*[w28] (*he being blessed and praised by Allah*) [w] and [*he*] [was] *taqeyya* (*he being reverential guarder against Allah's displeasure*).	وَحَنَانًا مِّن لَّدُنَّا وَزَكَوٰةً ۖ وَكَانَ تَقِيًّا ١٣

[13] The word "أنّى" is a multi-meaning *adverbial* particle: wherefrom, when, how-so, where!

[14] The word "عتا" in "عتيا" has *five* distinct meanings: (1) became arrogant, (2) recalcitrated, (3) strongly disobeyed, (4) intrepidly-corrupting, and (5) ended! In this case, "عتيا" = "النّهاية، وكل شىء قد انتهى فقد عتا," see اللسان! So, "عتيا" is *terminus*, i.e. to say reached *ungovernable state with respect to age*!

[15] The pronoun "هو" could stand for "*the matter, the truth*," as *most likely* or it could refer to the "*boy*!"

[16] *Tako*=*ta'kon*, shortened for *resoluteness and assertiveness*.

[17] The saying is from Allah, by *inspiration*! See الطبري!

[18] That is to say "*talk not*" while you are rather soundly (perfect), i.e. *adverbial*! See الدّر المصون، لـ احمد الحلب!

[19] The word "أوحى" denotes at least *six* diverse meanings, *all for communicating*: *gestured*, *wrote*, *messaged*, *inspired*, *whispered*, *one cast to another* (e.g.: a *commanded*)! And "الوحي" is *fire* or *king*! See اللسان!

[20] The phrase "*subhana Allah*," means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*!

[21] The word "*bukratan*"= "بكرة" adjective noun meaning beginning of the morning!

[22] The word "*asheyya*"= "عشيا," adjective noun meaning beginning of the night.

[23] That is in seriousness!

[24] That is possession of sound understanding effecting just judgment all around!

[25] The word "*sabeyya*"= "صبيا" has several meanings: (1) from birth through two or three years of age, (2) from birth until the mustache is clearly apparent, (3) from birth until old age! See اللسان

[26] The word "*hananan*"= "حنانا" means: (1) mercy, (2) provision, (3) blessing, (4) awe, (5) dignity, and (6) prestige. See اللسان. Thus, *Yahya* (*John*) was give by Allah the *Judgment* (in the preceding *Ayah*) as well as all the aforesaid items (1) through (6) stated in this footnote!

[27] The word "لدن" is *closer* than "عند" as you can say: "عندي مال و المال ليس بقبضتك الآن," thus, "لدن" which closer spatially and more specific! So, "*directly and possessively from*" (Us) seems to indicate such *closeness*! See اللسان!

[28] The word "زكاة" here Allah has made him purified and blessed in all aspects. See القرطبي!

14. And *barran*[29] (*he who is vastly and constantly dutiful*) by his both begetters (*parents*) and not was [*he*] a *jabbaren* (*vigorous compeller/ever contumacious stubborn*) *a'sseyan* (*iterative disobeyer*).	وَبَرًّۢا بِوَٰلِدَيْهِ وَلَمْ يَكُن جَبَّارًا عَصِيًّا ١٤
15. And peace on him day [*he*] (*had been*) born and day [*he*] dies and day [*he*] (*is to be*) resurrected[30] *hayyan* (*living-/alive*).	وَسَلَٰمٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا ١٥
16. And let-mention [*you* s] in The Book: *Mariama* (*Mary*) *edh* (*when/since*) *intabathat* (*had self secluded-she*y) from her family[w] (*to*) an eastern place.	وَٱذْكُرْ فِى ٱلْكِتَٰبِ مَرْيَمَ إِذِ ٱنتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا ١٦
17. So *ittakhathat*[31] (*took-she* y *and made*) of beside/-before them a veil[32]; so We sent to her Our *Rooha* (*Arch Angel Gabriel*) so [*he*] resembled for her human *saweyyan* (*confirmed/arrant*)[33].	فَٱتَّخَذَتْ مِن دُونِهِمْ حِجَابًا فَأَرْسَلْنَآ إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ١٧
18. Said she[y]: verily I refuge by *Ar-Rahman* from you[g] *en* (*if*) you [h] were a *ta'qeyya* (*a reverential guarder against Allah's displeasure*).	قَالَتْ إِنِّىٓ أَعُوذُ بِٱلرَّحْمَٰنِ مِنكَ إِن كُنتَ تَقِيًّا ١٨
19. Said [*he*]: verily only I am your[y] Lord's messenger to grant [*I*] for you[y] *ghola'man*[34] (*boy*) *zakeyan* (*he who is righteous and strives to purify/befit/suits himself and others*).	قَالَ إِنَّمَآ أَنَا۠ رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَٰمًا زَكِيًّا ١٩
20. Said she[y]: wherefrom[35] (*to*) be for me a *gholamon** (*boy*) while not *yamsas* (*touched/come-on to/had sexual relation with*) me a human and not *ako*[36] (*was* [*I*]) a harlot.	قَالَتْ أَنَّىٰ يَكُونُ لِى غُلَٰمٌ وَلَمْ يَمْسَسْنِى بَشَرٌ وَلَمْ أَكُ بَغِيًّا ٢٠
21. Said [*he*]: like *tha'leka* (*afar-that-it/*) [x] said your[y] Lord he/it[37] (*is*) on Me easy, and to [*We*] make him an *Aya'tan*[w] (*miracle/sign/proof*) for the mankind and a mercy[w] from Us, and [was] a matter *maqdheyya*[38] (*it is a matter: ordained/inevitably/fulfilled/coming to pass*).	قَالَ كَذَٰلِكِ قَالَ رَبُّكِ هُوَ عَلَىَّ هَيِّنٌ وَلِنَجْعَلَهُۥٓ ءَايَةً لِّلنَّاسِ وَرَحْمَةً مِّنَّا وَكَانَ أَمْرًا مَّقْضِيًّا ٢١
22. So conceived-she y/bore-she y him than *intabathat* (*had self secluded-she* y) by him place *qasseyyan*[39] (*far-off place*).	۞ فَحَمَلَتْهُ فَٱنتَبَذَتْ بِهِۦ مَكَانًا قَصِيًّا ٢٢
23. Then *ajaa'aha*[40] (*coerced her*), the childbirth-pangs, to the date-palm [w] trunk[41]; said she[y]: *yalayta* (*O, for a*	فَأَجَآءَهَا ٱلْمَخَاضُ إِلَىٰ جِذْعِ ٱلنَّخْلَةِ قَالَتْ يَٰلَيْتَنِى مِتُّ قَبْلَ هَٰذَا

[29] The word "*barran*"= "برا" is *masculine subjective noun* meaning more than "بار," as "بَرا" means *vastly and constantly dutiful one*!
[30] The word "بعث" in "يبعث" carries *several meanings*, among them: *sent*, *arouse*, *resurrected*, *missioned*, and *prompted*!
[31] The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore, "إتّخذ" is *always* taking *and presuming some-thing* about at was taken! Thus, it is *not* just the mere *taking*!
[32] The word "حجاب"= "*veil*," a means which provides an *apparently respectable cover* for private activities!
[33] The word "*arrantly*" for "سويا," is *adverbial* because it is *qualifying* an *indefinitive* noun "*human*"="بشرا!" Clearly, "*confirmed/arrant*" means *completely such, all-around perfect*, as such a "messenger" *is from Allah*!
[34] The word "*ghola'man*"/"*ghola'mon*" means: (1) a *male boy*, (2) a *young mustached boy*, (3) a *hireling*, (4) a *servant/slave*.
[35] The word "أنّى" is a multi-meaning *adverbial* particle: wherefrom, when, how-so, where!
[36] *Tako=ta'kon*, shortened for *resoluteness and assertiveness*.
[37] The pronoun "هو" could stand for "*the matter, the truth*," as *most likely* but it could refer to the "*boy*!"
[38] The word "*maqdheyya*"= "مقضيا" is an *objective* noun.
[39] The word "قصيا" means a *considerably* far, or *far-off*, not just simply far!
[40] The word "أجاء" means coerced, as "أجاءه الى الامر أي اضطرّه اليه," that is coerced him to it! See اللسان!
[41] Clearly a "*date-palm trunk*" is a date-palm-tree-trunk *without a head or a stump*!

longing that) I, died I before this and I was an oblivion *manseyya*[42] (*that which had been forgotten/ used menstrual pad*).	وَكُنتُ نَسْيًا مَّنسِيًّا ﴿٢٣﴾
24. So [*he*] called her from under her: that [let]-not sadden you[y] *qad* (*already and affirmatively*) made your[y] Lord under you[d] *sareyan*[43] (*the chosen/ a rivulet*).	فَنَادَىٰهَا مِن تَحْتِهَآ أَلَّا تَحْزَنِى قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ﴿٢٤﴾
25. And let-shake you[y] to you[d] by the date-palm's[w] trunk [*it*[w]][44] successively-drops[45] on you[d] dates *janeyyan* (*fresh/ tender*).	وَهُزِّىٓ إِلَيْكِ بِجِذْعِ ٱلنَّخْلَةِ تُسَٰقِطْ عَلَيْكِ رُطَبًا جَنِيًّا ﴿٢٥﴾
26. So let-eat you[y] and let-drink you[y] and *qurrey*[w46] (*let-cool your*[y] *eye to be without tears* [*you*[y]])[w] an eye[w]; then if [*you*[y]] assuredly see of the human an *ahadan*[47] (*lone/ any-one*) then let-say you[y]: verily I, vowed I for *Ar-Rahmaney* a fast, so never [*I*] speak today (*to*) a human.	فَكُلِى وَٱشْرَبِى وَقَرِّى عَيْنًا ۖ فَإِمَّا تَرَيِنَّ مِنَ ٱلْبَشَرِ أَحَدًا فَقُولِىٓ إِنِّى نَذَرْتُ لِلرَّحْمَٰنِ صَوْمًا فَلَنْ أُكَلِّمَ ٱلْيَوْمَ إِنسِيًّا ﴿٢٦﴾
27. Then *atat*[w] (*came/ came out*)[w] by him (*to*) her people carrying[w] him; said they[z]: O, *Maraimo* (*Mary*) *laqad* (*verily, already and affirmatively*) came-you[d] a thing *fariyya*[48] (*a forged and a strange fabrication*).	فَأَتَتْ بِهِۦ قَوْمَهَا تَحْمِلُهُۥ ۖ قَالُوا۟ يَٰمَرْيَمُ لَقَدْ جِئْتِ شَيْـًٔا فَرِيًّا ﴿٢٧﴾
28. O, *Haroona's* (*Aaron's*) sister: neither [was] your[y] father an ill-*em'ra'a*[49] (*mature/perfect manliness possessor*) and nor was your[y] mother a harlot.	يَٰٓأُخْتَ هَٰرُونَ مَا كَانَ أَبُوكِ ٱمْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكِ بَغِيًّا ﴿٢٨﴾
29. So pointed-she[y] to him; said they[z]: how (*can*) we talk (*to*) whom[p] [*he*] [was] in the cradle, a child.	فَأَشَارَتْ إِلَيْهِ ۖ قَالُوا۟ كَيْفَ نُكَلِّمُ مَن كَانَ فِى ٱلْمَهْدِ صَبِيًّا ﴿٢٩﴾
30. Said [*he*]: verily I am Allah's *abdo*[50] (*slave*); *aa'taney* ([*He*] *accorded*) me the book and [*He*] made me a prophet.	قَالَ إِنِّى عَبْدُ ٱللَّهِ ءَاتَىٰنِىَ ٱلْكِتَٰبَ وَجَعَلَنِى نَبِيًّا ﴿٣٠﴾
31. And [*He*] made me *mubarakan*[51] (*one who is blessed*) wherever[52] I was; and [*He*] enjoined me by[53] the Prayer[w] and the *Zakatey*[w54] (*prescribed percentage of personal possessions*)[w] while/when[o] I bided *hayyan*[55] (*living/ alive*).	وَجَعَلَنِى مُبَارَكًا أَيْنَ مَا كُنتُ وَأَوْصَٰنِى بِٱلصَّلَوٰةِ وَٱلزَّكَوٰةِ مَا دُمْتُ حَيًّا ﴿٣١﴾

42 "*Manseyya*"= "**منسيا**" is an *objective noun*, meaning *that which had been forgotten/ used menstrual pad*! See **اللسان**

43 Said Ibn Abbas may Allah be pleased with both, of him and his father, "**سري**" is *rivulet*! But also in Arabic "**سري**" = "**الختار**," i.e. the "*chosen*," see **اللسان**!

44 This is another *Ayah* (*marvel, sign, proof*) for her to *she* be able to "*shake*" an apparently "headless and without a stump" date-palm trunk and it *churns* for her "*fresh ripe dates*!"

45 The word "**تساقط**" means *successively* dropping, not just simply drops or dropping!

46 The expression "*qarrey an eye*"= "**قرى عينا**" is an Arabic *tongue* expression meaning: cool your eye, have it without tears in *comfort* and *contentment*, because *it found what it exactly longed for*!

47 See the *Lexicon* attached to this *Translation* regarding "**أحد**!"

48 The word "*fariyya*"="**فريا**" means that thing which is *forged and strange fabrication*)!

49 See the *Lexicon* attached to this *Translation* for the *differences between*: the man=**الرجل**, و the human=**اللسان**, و the person=**الشخص** و the *mar'o*=**المرء**, being the *mature/perfect manliness possessor*! Although in English the word "*one*" seems to be an acceptable *approximation* for "**المرء**," the *Lexicon* explains why we cannot use this seemingly *acceptable* way!

50 The word "*abdo*" = "slave," the *denotation* of this word is *vastly paradoxical* with respect to *Allah* vis-à-vis the *humans*! See the *Lexicon* attached to this *Translation* for an elaboration!

51 The word "*mubarakan*"= "**مباركا**" is an objective masculine noun meaning: he who is blessed!

52 The particle "**ما**" is "**إسم أو أداة شرط**," = *conditional* noun/particle= wherever! See **إعراب القرآن، لمحمود صافي** and **الدّر المصون، لـ احمد الحلب**!

53 That is to adhere to and maintain!

54 See the *Lexicon* attached to this *Translation* for what exactly is the *Zakah* and its *implications*!

55 That is as long as I continue living!

32. And *barran*[56] (*he who is vastly and constantly being dutiful*) by my begetter-mother[57] and not made me [*He*] *jabbaren* (*vigorous compeller/ever contumacious stubborn*) misfortunate.	وَبَرًّۢا بِوَٰلِدَتِى وَلَمْ يَجْعَلْنِى جَبَّارًا شَقِيًّا ﴿٣٢﴾
33. And the peace (*is*) on me, day I (*had been*) born and day I die and day [*I am*] (*to be*) resurrected[58] *hayyan* (*living/alive*).	وَٱلسَّلَٰمُ عَلَىَّ يَوْمَ وُلِدتُّ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ﴿٣٣﴾
34. *Tha'leka* (*afar-that-it/*)[x] (*is*) *Esa* (*Jesus*) *Mariama's* (*Mary's*) son, The Right's say[x] (*that*) which[x] (*is*) in it[x] they[z] dubitate.	ذَٰلِكَ عِيسَى ٱبْنُ مَرْيَمَ ۚ قَوْلَ ٱلْحَقِّ ٱلَّذِى فِيهِ يَمْتَرُونَ ﴿٣٤﴾
35. Not [was] for Allah to *yattakhetha*[59] (*takes and makes*) [*He*] of a child; *subhana*[60] (*Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of*) Him, *edha* (*when/whereas*) judged [*He*] a matter, then verily only [*He*] says for it[x][61]: let-be [*you*[s]] so [*it*[x]] is.	مَا كَانَ لِلَّهِ أَن يَتَّخِذَ مِن وَلَدٍ ۖ سُبْحَٰنَهُۥٓ ۚ إِذَا قَضَىٰٓ أَمْرًا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ ﴿٣٥﴾
36. And verily Allah (*is*) my Lord and your[n] Lord; so let-worship Him you[z]; this (*is*) *Sseratton* (*road/way*) straight.	وَإِنَّ ٱللَّهَ رَبِّى وَرَبُّكُمْ فَٱعْبُدُوهُ ۚ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ ﴿٣٦﴾
37. So differed the parties from among them; so *waylon*[62] (*lengthy: woe/bane/valley in Hell*) for whom[r] unbelieved they[z] of a scene (*of*) a great day.	فَٱخْتَلَفَ ٱلْأَحْزَابُ مِنۢ بَيْنِهِمْ ۖ فَوَيْلٌ لِّلَّذِينَ كَفَرُوا۟ مِن مَّشْهَدِ يَوْمٍ عَظِيمٍ ﴿٣٧﴾
38. Let sound-off [*you*[s]] by them and let-sight [*you*[s]] through[63] day *ya'to*[x] (*they*[z] *appear before*)[x] Us; but the *dha'lemoona* (*injustice-doers*) today (*are*) in a misguidance manifester.	أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا ۖ لَٰكِنِ ٱلظَّٰلِمُونَ ٱلْيَوْمَ فِى ضَلَٰلٍ مُّبِينٍ ﴿٣٨﴾
39. And let warn them [*you*[s]] (*about*) The *Hasra'te*[w][64] (*ardent contrition*)[w] Day, *edh* (*when/since*) the matter (*had been*) judged/finished[65] while they (*are*) in heedlessness[w] while they believe not.	وَأَنذِرْهُمْ يَوْمَ ٱلْحَسْرَةِ إِذْ قُضِىَ ٱلْأَمْرُ وَهُمْ فِى غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ﴿٣٩﴾
40. Verily We inherit the Earth[w] and whom[a] (*are*) on it[w]; and to Us (*are to be*) returned they[z].	إِنَّا نَحْنُ نَرِثُ ٱلْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ ﴿٤٠﴾

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56 See footnote 29 above regarding "إبَراً!"

57 The word "والدتي" = my "*begetter-mother*" whereas "أمّي"= my "mother!"

58 See footnote 30 above regarding بعث!

59 The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأَخْذ," as stated in لسان العرب; therefore, "إتّخذ" is *always* taking *and presuming some-thing* about what was taken! Thus, it is *not* just the mere *taking*!

60 The word "*subhanaho*"= "سبحانه" has *no* English equivalent! The word is made up of two parts: "*subhana*" and the pronoun "*ho*"= "*Him*!" Wherever the word "*subhana*," or its *associates/inflections* (such as "سبحان" or "سبحانك") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus *deserving the utmost solemn consecration for His divine uniqueness*! So, we can render "*subhana*"= "سبحان" concept by saying: *Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him*)!

61 The letter "لَ" in "له" is *congruent* or *corresponding* to "*to*!" See, مغني اللبيب for the *twenty* meanings of "لِ!"

62 *Waylon* is an Arabic word that has three *distinct* meanings: (1) *lengthy: woe, bane*; (2) a valley in the Hell Fire with *intense* heat that it melts everything that comes into it; (3) ruin.

63 The expressions "*sound off*" and "*sight through*" are lofty and elegant Arabic *tongue* expressions to mean: how *rather strong hearers* and *keen seers* the one(s) in reference on the Day of Judgment!

64 The word "*Hasrata*"="حسرة" is "أشدّ النّدم," see التاج! Thus we *qualify* the word "*contrition*" by *ardent* to indicate such *strength* of contrition!

65 That is in the sense of "*a done deal*!"

41. And let-mention [*you* ^{s}] in The Book *Ebraheema* (*Abraham*); verily he [was] *Sseddeyqan*[66] (*he who is indeed stedfast affirmer and always practicer of the truth*) a prophet.	وَٱذۡكُرۡ فِي ٱلۡكِتَٰبِ إِبۡرَٰهِيمَۚ إِنَّهُۥ كَانَ صِدِّيقٗا نَّبِيًّا ٤١
42. *Edh* (*when/since*) [*he*] said for his father: O, my father, wherefore [*you* ^{s}] worship what [*he/it* ^{x}] hears not and discerns [*he/it* ^{x}] not and [*he/it* ^{x}] enriches not *a'n* (*regarding*) you ^{g} a thing.	إِذۡ قَالَ لِأَبِيهِ يَٰٓأَبَتِ لِمَ تَعۡبُدُ مَا لَا يَسۡمَعُ وَلَا يُبۡصِرُ وَلَا يُغۡنِي عَنكَ شَيۡـٔٗا ٤٢
43. O, my father: verily I *qad* (*already and affirmatively*) came (*to*) me of the knowledge what came not (*to*) you ^{g}; so *ettabe'aney* (*let-closely-follow me* [*you* ^{s}]), [*I*] divinely-guide you ^{g} *Sserattan* (*road/way*) even.	يَٰٓأَبَتِ إِنِّي قَدۡ جَآءَنِي مِنَ ٱلۡعِلۡمِ مَا لَمۡ يَأۡتِكَ فَٱتَّبِعۡنِيٓ أَهۡدِكَ صِرَٰطٗا سَوِيّٗا ٤٣
44. O, my father: let-not worship [*you* ^{s}] the Satan; verily the Satan [was] for *Ar-Rahma'ne asseyyan* (*ever-disobeyer*).	يَٰٓأَبَتِ لَا تَعۡبُدِ ٱلشَّيۡطَٰنَۖ إِنَّ ٱلشَّيۡطَٰنَ كَانَ لِلرَّحۡمَٰنِ عَصِيّٗا ٤٤
45. O, my father: verily I fear/know[67] that touches-/betides you ^{g} a torment from *Ar-Rahma'ne*, so [*you* ^{s}] be for the Satan a *wa'leyan*[68] (*guardian/ally*).	يَٰٓأَبَتِ إِنِّيٓ أَخَافُ أَن يَمَسَّكَ عَذَابٞ مِّنَ ٱلرَّحۡمَٰنِ فَتَكُونَ لِلشَّيۡطَٰنِ وَلِيّٗا ٤٥
46. Said [*he*]: are a wisher[69] you ^{s} *a'n* (*off*) my *aaleha'ta* (*deities*), O, *Ebraheemo* (*Abraham*); *la'en* (*indeed if*) [*you* ^{s}] desisted not[70], surely *arjumo*[71] ([*I*] *stone/banish-/curse*) assuredly you ^{g}; and let-forsake me [*you* ^{s}] *ma'leyyan*[72] (*extendedly*).	قَالَ أَرَاغِبٌ أَنتَ عَنۡ ءَالِهَتِي يَٰٓإِبۡرَٰهِيمُۖ لَئِن لَّمۡ تَنتَهِ لَأَرۡجُمَنَّكَۖ وَٱهۡجُرۡنِي مَلِيّٗا ٤٦
47. Said [*he*]: peace (*be*) on you ^{g}; shall *astaghfero*[73] ([*I*] *seek forgiveness*) [for] you ^{g} (*from*) my Lord; verily He [was] by me *hafeyya*[74] (*bounteous and hospitable*).	قَالَ سَلَٰمٌ عَلَيۡكَۖ سَأَسۡتَغۡفِرُ لَكَ رَبِّيٓۖ إِنَّهُۥ كَانَ بِي حَفِيّٗا ٤٧
48. And I (*shall*) seclude (*myself from*) you ^{b} and what you ^{z} invoke of lesser than/without Allah and invoke [*I*] my Lord; *asa* (*craving a deed beyond one's means/may*) that not [*I*] be by invoking my Lord a misfortunate.	وَأَعۡتَزِلُكُمۡ وَمَا تَدۡعُونَ مِن دُونِ ٱللَّهِ وَأَدۡعُواْ رَبِّي عَسَىٰٓ أَلَّآ أَكُونَ بِدُعَآءِ رَبِّي شَقِيّٗا ٤٨
49. So *lamma* (*when/whence*) [*he*] secluded (*himself from*) them and what worship they ^{z} of lesser than/without Allah, We granted for him *Is-haqa* (*Isaac*) and *Ya'aqooba* (*Jacob*); and each We made a prophet.	فَلَمَّا ٱعۡتَزَلَهُمۡ وَمَا يَعۡبُدُونَ مِن دُونِ ٱللَّهِ وَهَبۡنَا لَهُۥٓ إِسۡحَٰقَ وَيَعۡقُوبَۖ وَكُلّٗا جَعَلۡنَا نَبِيّٗا ٤٩

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[66] See the *Lexicon* to this *Translation* for this important word!

[67] *Linguistically* the word "خفت" carries *dual* meanings: (1) *feared* and (2) *knew*! Both meanings could apply!

[68] The word "وليا" has several meanings, among them: *ally, friend*! See اللسان!

[69] The word "*wisher*"= "راغب" is rooted in the word "رغب!" However, the word "رغب" assumes *different* meaning, *depending* on how it is *prefixed* by various prepositional articles! For example: "رغب" *not* prefixed by any article=*wish, like*! However, "رغب عن"=*wisher off, shunner*, or "رغب في"=*likes*, or "رغب إلى"=*asked and beseeched*, or "رغب بـ"=*prefers*!

[70] See the *Lexicon* attached to this *Translation* regarding the *effect of the particle* "لم" which *changes* the *present* tense to a *past* tense!

[71] The word "رجم" has several meanings: (1) stoned, i.e. struck with a stone, (2) cursed, (3) used abusive language of any kind, (4) left (someone) alone, i.e. left off, (5) banished, (6) surmised, (7) killed!

[72] The word "مليا" is an *adverbial construct*, see إعراب القرآن، لمحمود صافي, meaning: *a long while*, hence *extendedly*!

[73] The word "استغفر" = "اطلب الغفران" = "[*I*] *seek forgiveness*!" In English there is *no seemly way* to say: "استغفر" *per se*! So I settled for saying: "[*I*] *seek forgiveness*!"

[74] The word "حفِياً" has at least three *distinct* meanings: (1) he who is very bounteous in hospitality towards another, (2) he who inquires deeply to be very profoundly familiar about some one, and (3) he who shows his great pleasure and approval towards some one. See اللسان!

50. And We granted for them of Our mercy[w]; and We made for them a tongue (*of*) truth, *Aleyyan*[75] (*of high status and credibility*).	وَوَهَبْنَا لَهُم مِّن رَّحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا ٥٠
51. And let-mention [*you*[s]] in The Book *Mosa* (*Moses*); verily he [was] *mukhlasan*[76] (*he who was selected and saved*) and [was] a messenger-prophet.	وَٱذْكُرْ فِى ٱلْكِتَـٰبِ مُوسَىٰٓ ۚ إِنَّهُۥ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَّبِيًّا ٥١
52. And We called him from the *Ttoo're* (*mount*) the right/auspicious side[77]; and We neared him (*as*) a *najjeyyan* (*secret-conferee*).	وَنَـٰدَيْنَـٰهُ مِن جَانِبِ ٱلطُّورِ ٱلْأَيْمَنِ وَقَرَّبْنَـٰهُ نَجِيًّا ٥٢
53. And We granted for him of Our mercy [w] his brother *Haroona* (*Aaron*) a prophet.	وَوَهَبْنَا لَهُۥ مِن رَّحْمَتِنَآ أَخَاهُ هَـٰرُونَ نَبِيًّا ٥٣
54. And let-mention [*you* [s]] in The Book *Ismaela* (*Ishmael*); verily he [was] *ssadiqa* (*always-truth-enforcer*) the promise; and [was] [*he*] a messenger-prophet.	وَٱذْكُرْ فِى ٱلْكِتَـٰبِ إِسْمَـٰعِيلَ ۚ إِنَّهُۥ كَانَ صَادِقَ ٱلْوَعْدِ وَكَانَ رَسُولًا نَّبِيًّا ٥٤
55. And [*he*] [was] commanding his family [w] by the Prayer [w] and the *Zakatey*[w78] (*prescribed percentage of personal possessions*)[w]; and [*he*] [was] *enda* (*by munificence of, by Rule of*) his Lord a *mardheyyan*[79] (*he who is contented because he contented his Lord*).	وَكَانَ يَأْمُرُ أَهْلَهُۥ بِٱلصَّلَوٰةِ وَٱلزَّكَوٰةِ وَكَانَ عِندَ رَبِّهِۦ مَرْضِيًّا ٥٥
56. And let-mention [*you*[s]] in The Book *Idreesa* (*Idris*); verily he [was] *sseddeyqan*[80] (*he who readily believes or he who is indeed stedfast affirmer and ever truth practicer*) a prophet.	وَٱذْكُرْ فِى ٱلْكِتَـٰبِ إِدْرِيسَ ۚ إِنَّهُۥ كَانَ صِدِّيقًا نَّبِيًّا ٥٦
57. And We elevated him a place *Aleyyan* (*high status*)	وَرَفَعْنَـٰهُ مَكَانًا عَلِيًّا ٥٧
58. Those, whom [r] *an'ama*[81] (*graced bounteously and ennoblingly the most desirable and delighting boons of*) Allah on them of the prophets of Adam's progeny [w82] and of whom [r] carried We with *Noohen* (*Noah*) and of *Ebraheema's* (*Abraham's*) progeny [w] and Israel's and of whom[a] We divinely-guided and *ejtaba* (*favorably and directly selected*)We; if (*being/to be*) recited on them *Ar-Rahman's* *Aya'te*[w] (*messages*) they [z] tumbled *sujjadan*[83] (*kowtowing they*) and weepingly.	أُو۟لَـٰٓئِكَ ٱلَّذِينَ أَنْعَمَ ٱللَّهُ عَلَيْهِم مِّنَ ٱلنَّبِيِّـۧنَ مِن ذُرِّيَّةِ ءَادَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِن ذُرِّيَّةِ إِبْرَٰهِيمَ وَإِسْرَٰٓءِيلَ وَمِمَّنْ هَدَيْنَا وَٱجْتَبَيْنَآ ۚ إِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَـٰتُ ٱلرَّحْمَـٰنِ خَرُّوا۟ سُجَّدًا وَبُكِيًّا ۩ ٥٨

[75] That is they have an excellent repute throughout all faiths, speaking ever highly of them!

[76] The word "*mukhlaseen*" is objective, masculine, plural noun meaning: they that were selected by Allah for *purity of their genuine nature* and thus were provide *safety and security* from any punishment!

[77] Commentators of The Qur'an have *more* than a single meaning for the word "**الأيمن**," and the language supports such multiple meanings! Besides the "*right side*," of *Mosa* (*Moses*) there is the "*auspicious side*"= the "*blessed side*"= the "*good omen side*!" Hence, the above rendition as: "*the right/auspicious side*!"

[78] See the *Lexicon* attached to this *Translation* for what exactly is the *Zakah* and its *implications*!

[79] The word "*mardheyya*"= "**مرضيا**" is a masculine subjective/objective noun meaning: he who is contented because he made his Lord contented with him as he followed his Lord's prescriptions and proscriptions!

[80] The word "*seddeqan*"= "**صديقا**" is masculine noun meaning: *he who readily believes or he who is indeed stedfast affirmers and ever practicer of the truth*

[81] See the *Lexicon* attached to this *Translation* for the word "**أنعم**!"

[82] The word "**ذُريّة**" *linguistically* has *double* meaning: (1) *ancestry* or (2) *progeny*! See **اللسان**! Clearly in this context *progeny* is what applies! Also the word *progeny* is both *plural* and *singular* or progenies; clearly here it is the *descendents* which are in reference!

[83] The word "**سجّداً**"= "*sujjadan*" is an *adverbial construct* and "**بُكيا**" is "**عطف عليه**"= "*copulative*, on it," hence "*weepingly*!" In other words *showing how they were*? They were: "**سجّداً**"= "*sujjadan*" and "**بُكيا**"= "*weepingly*!" See **إعراب القرآن، لمحمود صافي**!

59. Then succeeded of after them successors (*who*[r] *had*) wasted they[z] the Prayer[w] and *ettaba'ao* (*closely-followed they*[z]) the desires[w]; so will *yalgona* (*meet they*[z]) a *ghayya*[84] (*misguidance/straying because of fallacious belief resulting in disappointment*)/Styx (*river in Hell*).	فَخَلَفَ مِنۢ بَعۡدِهِمۡ خَلۡفٌ أَضَاعُواْ ٱلصَّلَوٰةَ وَٱتَّبَعُواْ ٱلشَّهَوَٰتِۖ فَسَوۡفَ يَلۡقَوۡنَ غَيًّا ٥٩
60. Except whom[p] [*he*] repented and [*he*] believed and [*he*] worked righteously, then those they[z] enter the Paradise[w] and not *youdhlamona*[85] (*to be curtailed they*[z]) a thing.	إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ صَٰلِحٗا فَأُوْلَٰٓئِكَ يَدۡخُلُونَ ٱلۡجَنَّةَ وَلَا يُظۡلَمُونَ شَيۡـٔٗا ٦٠
61. *Adnen's* (*Eden's*)[86] Paradise/Gardens[w] that promised *Ar-Rahman* His *ebada* (*worshippers/submitters/slaves*) by the invisible; verily He, His promise [was] *ma'ateyyan*[87] (*it assuredly always comes to pass*).	جَنَّٰتِ عَدۡنٍ ٱلَّتِي وَعَدَ ٱلرَّحۡمَٰنُ عِبَادَهُۥ بِٱلۡغَيۡبِۚ إِنَّهُۥ كَانَ وَعۡدُهُۥ مَأۡتِيّٗا ٦١
62. Not hear they[z] in it[w] a frivolity, except peace; and for them their *rez'qo*[x] (*provision/victuals for sustenance*)[x] in it[w] *bukratan* (*at beginning of morning*) and *asheyya* (*at beginning of night*).	لَّا يَسۡمَعُونَ فِيهَا لَغۡوًا إِلَّا سَلَٰمٗاۖ وَلَهُمۡ رِزۡقُهُمۡ فِيهَا بُكۡرَةٗ وَعَشِيّٗا ٦٢
63. *Telka*[w] (*she-that-afar-it*[w]/*those*[w]) (*is*) the Paradise[w] which[u] We bequeath, of Our *eba'de* (*worshippers/submitters/slaves*) whom[p] [was] *taqeyya*[88] (*he who is reverential guarder against Allah's displeasure*).	تِلۡكَ ٱلۡجَنَّةُ ٱلَّتِي نُورِثُ مِنۡ عِبَادِنَا مَن كَانَ تَقِيّٗا ٦٣
64. And not *natanazzalo* ([*we*] *iteratively descend*) except by your[t] Lord's command; for Him what (*is*) between our hands[w89] and what (*is of*) our behind and what (*is*) between *tha'leka* (*afar-that-it/*)[x]; and not [was] your[t] Lord *na'seyyan*[90] (*having disremembrance-infinitely*).	وَمَا نَتَنَزَّلُ إِلَّا بِأَمۡرِ رَبِّكَۖ لَهُۥ مَا بَيۡنَ أَيۡدِينَا وَمَا خَلۡفَنَا وَمَا بَيۡنَ ذَٰلِكَۚ وَمَا كَانَ رَبُّكَ نَسِيّٗا ٦٤
65. The Heavens'[w] and the Earth's[w] Lord and what (*are*) between [them] both. So let-worship Him [*you*[s]] and *isstabir* (*let-acquire*[91] [*you*[s]]) patience for His *ebada'te* (*worship/servility-to-Him*); do [*you*[s]] know for Him a *sa'meyyan* (*name-compeer/name-identical/similar*).	رَّبُّ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَمَا بَيۡنَهُمَا فَٱعۡبُدۡهُ وَٱصۡطَبِرۡ لِعِبَٰدَتِهِۦۚ هَلۡ تَعۡلَمُ لَهُۥ سَمِيّٗا ٦٥

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[84] The word "الغي" = "الضلال المبني على إعتقاد فاسد نتج عنه خيبة," that is the *misguidance/straying because of a fallacious belief resulting in a disappointment*! See الراغب and اللسان!

[85] The word "يظلمون" has myriads of meanings, among them: *curtailed* or *diminished*, as in this *Ayah*!

[86] The word "عدن" is unlike the Biblical concept of being the garden of first home of Adam and Eve! But the "عدن" is center of Paradise! According to Abdullah Ibn Omar, "عدن" is a palace in Paradise enters it but a *prophet*, *seddique*, or martyr!

[87] The word "*ma'ateyya*"= "مأتيا," *masculine objective noun*, meaning: surely comes to pass!

[88] The word "*taqeyya*"= "تقيا" is a masculine noun meaning: he who is *guarder against Allah's displeasure* by adhering to His criteria of prescriptions and proscriptions!

[89] The expression: "*between our hands*" is an Arabic *tongue* expression meaning *a head of us*, or *in front of us*!

[90] The word "نسيا" = "*disremembrance infinitely*," as the word ""نسيا"" is *masculine infinitive noun denoting intensity* with several meanings, among them: (1) "repetitive forgetter," (2) the *infinitive noun* of the word *disremember*! Clearly, (1) is *inapplicable*! With respect to (2), in Arabic when the *infinitive* nouns are used they are to *absolutely intensify the action of their respective verbs*! Thus, *in this case* there is *negation* of the *infinitive noun* of the verb, i.e. the concept of *disremembrance with-regard to Allah* is *null and non-existent*! Clearly, in the case of Allah *absolutely not fit for Him to forget*, *small* or *big*, in *any way, form, shape or degree*! Exalted He is *far above* any *forgetting* associated to Him in *any* sense! However, "forget" in the sense *intendedly* not to pay attention that is correct! As Allah's ire some time is expressed by *not* paying attention to whomever He ired against- may Allah preclude us from such a condition.

[91] The word "إصطبر" means acquirer patience or he who was being tested for his *patience* or *acquiring* it.

66. And says the mankind: if whenever[92] I died surely will *okhrajo*([*I*] *be emerged/produced*) *hayyan* (*living/alive*).	يَقُولُ ٱلۡإِنسَٰنُ أَءِذَا مَا مِتُّ لَسَوۡفَ أُخۡرَجُ حَيًّا ٦٦
67. Does not remember the mankind (*that*) surely We created him of before, while not was [*he*] a thing.	وَلَا يَذۡكُرُ ٱلۡإِنسَٰنُ أَنَّا خَلَقۡنَٰهُ مِن قَبۡلُ وَلَمۡ يَكُ شَيۡـٔٗا ٦٧
68. So by your [t] Lord: verily [We] assuredly[93] throng them and the Satans; afterwards surely *nahdhoranna* (*We assuredly predeterminedly vis-à-vis time and place present*) them around Hell[w] kneelingly.	فَوَرَبِّكَ لَنَحۡشُرَنَّهُمۡ وَٱلشَّيَٰطِينَ ثُمَّ لَنُحۡضِرَنَّهُمۡ حَوۡلَ جَهَنَّمَ جِثِيّٗا ٦٨
69. Afterwards surely assuredly[94] [*We*] wrest of each sect[w]/faction[w95] which (*is of*) them harder on *Ar-Rahma'ne* a recalcitrance.	ثُمَّ لَنَنزِعَنَّ مِن كُلِّ شِيعَةٍ أَيُّهُمۡ أَشَدُّ عَلَى ٱلرَّحۡمَٰنِ عِتِيّٗا ٦٩
70. Afterwards assuredly[96] We (*are*) knowinger by whom[r] they (*are*) worthier by it[w] *sselleyya*[97] (*broiling/burning*).	ثُمَّ لَنَحۡنُ أَعۡلَمُ بِٱلَّذِينَ هُمۡ أَوۡلَىٰ بِهَا صِلِيّٗا ٧٠
71. And *en* (*not*) of you [b] except *wa'redo* (*incomer/arriver to*) it [w98]; (*that*) [was] on your [t] Lord an imperativeness *maqdhe-yya*[99] (*it is a matter: ordained/inevitably fulfilled-/coming to pass*).	وَإِن مِّنكُمۡ إِلَّا وَارِدُهَاۚ كَانَ عَلَىٰ رَبِّكَ حَتۡمٗا مَّقۡضِيّٗا ٧١
72. Afterwards *nonajjey*([*We*] *iteratively deliver*) whom[r] *ettaqaw* (*they*[z] *reverentially guarded not to displease Allah*) and [*We*] let the *dha'lemeena*[100] (*injustice-doers*) in it[w] (*set*) kneelingly.	ثُمَّ نُنَجِّي ٱلَّذِينَ ٱتَّقَواْ وَّنَذَرُ ٱلظَّٰلِمِينَ فِيهَا جِثِيّٗا ٧٢
73. And if (*to be/being*) recited on them Our evident[w] *Aya'te*[w] (*Qur'anic statements*) said who[r] unbelieved they[z] for whom[r] believed they[z]: which (*of*) the twain parties *khayron* (*choicer/superior/worthier*) a residence and *ahsa'no*[101] (*perfecter and beautifuler*) a club-fellowship[102].	وَإِذَا تُتۡلَىٰ عَلَيۡهِمۡ ءَايَٰتُنَا بَيِّنَٰتٖ قَالَ ٱلَّذِينَ كَفَرُواْ لِلَّذِينَ ءَامَنُوٓاْ أَيُّ ٱلۡفَرِيقَيۡنِ خَيۡرٞ مَّقَامٗا وَأَحۡسَنُ نَدِيّٗا ٧٣
74. And how-many[103] We perished before them of a generation, they (*were*) *ahsa'no*[104] (*perfecter and beautifuler*) a furnishings and a *re'ayaan* (*beautiful appearance*).	وَكَمۡ أَهۡلَكۡنَا قَبۡلَهُم مِّن قَرۡنٍ هُمۡ أَحۡسَنُ أَثَٰثٗا وَرِءۡيٗا ٧٤
75. Let-say [*you* [s]]: whoever [*he*] [was] in the misguidance-she[y] then let extend to him *Ar-Rahma'no* an extension, until *edha* (*when/whereas*) saw they[z] what they[z] (*were being*) promised: either the torment[x] or The Hour[w]; then they[z] shall know who[p] he (*is in*) an eviler place and a weaker soldiers.	قُلۡ مَن كَانَ فِي ٱلضَّلَٰلَةِ فَلۡيَمۡدُدۡ لَهُ ٱلرَّحۡمَٰنُ مَدًّاۚ حَتَّىٰٓ إِذَا رَأَوۡاْ مَا يُوعَدُونَ إِمَّا ٱلۡعَذَابَ وَإِمَّا ٱلسَّاعَةَ فَسَيَعۡلَمُونَ مَنۡ هُوَ شَرّٞ مَّكَانٗا وَأَضۡعَفُ جُندٗا ٧٥

[92] The particle "ما" is "إسم أو أداة شرط," = *conditional* noun/particle= *whenever*!
[93] The "ل" in "لنحشرنّ" and "لنحضرنّ" are *juratory*-"ل"= "ل القسم" amounting to= "التأكيد," i.e. *affirmation*, expressed here by "*assuredly*".
[94] Ibid, only for لننزعنّ!
[95] The word "شيعة"= "*sect/faction*" in the sense of a party whose members *mutual follow and succor each other*!
[96] See footnote 93 above, only here for "لنحن"!
[97] The word "صليا" *transliterated* "*sselleyya*" here for lack of a properly corresponding word in English, means *broil / burn*, as if the entire body is *immersed* in the intensely heated Fire!
[98] That is to the Hellfire! Note "*comer*" to it does not necessarily mean *entering* into it, like he who comes to water well!
[99] The word "*maqdheyya*"= "مقضيا" is an *objective* noun.
[100] The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice!" See the *Lexicon* attached to this *Translation*!
[101] There is no English word for أحسن =*ahsane*! Both words *perfecter* and *beautifuler* are in their *adjective* sense!
[102] The word "النّدي" means the club or the fellow in societal club= "النادي أو المنتدى!"
[103] The word "كم" is an *interrogative exclamatory particle*, meaning: "*how-many*," "*how-much*," "*how-long*!"
[104] See footnote 101 above regarding أحسن!

76. And augments Allah whom[r] *ihtadaw* (*they*[z] *found and accepted the divine-guidance*), a divine-guidance and the *ba'qeya'te*[w] (*ever endurers*)[w105] the righteous[w] (*are*) *khayron* (*choicer/ superior/ worthier*) *enda* (*by munificence of/ by Rule of*) your[t] Lord a reward and *khayron maraddan* (*forthwith-return*).	وَيَزِيدُ ٱللَّهُ ٱلَّذِينَ ٱهْتَدَوْا۟ هُدًى ۗ وَٱلْبَٰقِيَٰتُ ٱلصَّٰلِحَٰتُ خَيْرٌ عِندَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَّرَدًّا ٧٦
77. Have then seen you[h] whom[a] [*he*] unbelieved by Our *Aya'te*[w] (*Qur'anic statements*), and said [*he*]: surely (*shall be*) assuredly[106] given [*I*] a possession and children.	أَفَرَءَيْتَ ٱلَّذِى كَفَرَ بِـَٔايَٰتِنَا وَقَالَ لَأُوتَيَنَّ مَالًا وَوَلَدًا ٧٧
78. Has [*he*] overviewed the invisible or *ittakhatha*[107] ([*he*] *took and made*) *enda* (*by munificence of/ by Rule of*) *Ar-Rahma'ne* a covenant.	أَطَّلَعَ ٱلْغَيْبَ أَمِ ٱتَّخَذَ عِندَ ٱلرَّحْمَٰنِ عَهْدًا ٧٨
79. Not-at-all[108]; [*We*] shall write what [*he*] says and [*We*] extend for him of the torment an extension.	كَلَّا ۚ سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُۥ مِنَ ٱلْعَذَابِ مَدًّا ٧٩
80. And [*We*] inherit him what[109] says [*he*], and *ya'atee*[x] ([*he*] *obediently comes*)[x] (*to*) us individually (*i.e. singly*).	وَنَرِثُهُۥ مَا يَقُولُ وَيَأْتِينَا فَرْدًا ٨٠
81. And *ittakhatho*[110] (*they*[z] *took and made*) of lesser than/without Allah *aalehatan* (*deities*) to be for them a prestige.	وَٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ ءَالِهَةً لِّيَكُونُوا۟ لَهُمْ عِزًّا ٨١
82. Not at all[111]; shall unbelieve[112] they[z] by their *ebada'te* (*worship/ servility-to-Him*) and (*shall*) be they[z] on them opponents[113].	كَلَّا ۚ سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ٨٢
83. Have not seen [*you*[s]] (*that*) surely We sent the Satans over the unbelievers (*to*) incite them *azzan*[114] (*intense incitement*).	أَلَمْ تَرَ أَنَّآ أَرْسَلْنَا ٱلشَّيَٰطِينَ عَلَى ٱلْكَٰفِرِينَ تَؤُزُّهُمْ أَزًّا ٨٣
84. So let-not hasten [*you*[s]] on them; verily only [*We*] enumerate for them *addan*[115] (*sure enumeration*).	لَا تَعْجَلْ عَلَيْهِمْ ۖ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا ٨٤
85. Day [*We*] throng the *muttaqeena* (*the reverential guarders against Allah's displeasure*) to *Ar-Rahma'ne* (*in*) a delegation[116].	يَوْمَ نَحْشُرُ ٱلْمُتَّقِينَ إِلَى ٱلرَّحْمَٰنِ وَفْدًا ٨٥
86. And [*We*] drive the criminals to Hell[w] (*as*) *werdan*[117] (*flocked-incomers/ arrivers*).	وَنَسُوقُ ٱلْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وِرْدًا ٨٦

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105 See the *Lexicon* attached to this *Translation* for these two important words! The "*baqeyat*"= "الباقيات"=*plural feminine subjective noun*, those that are *ever endurers-ever-good she-ones*, such as good deeds: e.g. *prayers*, *fasting*, *Hajj*, *charities*, *mentioning of Allah and His various all around most beautiful attributive names* and His various *favors*, etc.

106 The "ل" in "لأوتينّ" is a *juratory*-"ل"= "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, expressed by "*assuredly*"!

107 The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore,"إتّخذ" is always taking *and making/presuming some thing* of what was taken! Thus, it is *not* just the mere *taking*!

108 The word "كلا" is an article of negation particularized for deterrence and prevention!

109 And what he says is that he has *possession* and *children*! *Eventually* his *possession and children* will *revert* to Allah, and *he*, *himself* will come *lonely* to Allah! Others say: his possessions and children will be bequeathed to others and he comes lonely to Allah! Both meanings could be valid!

110 See footnote 107above regarding "إتّخذ"!

111 See footnote 108 above regarding "كلا!"

112 That is they shall deny!

113 The word "ضدا" is a *plural* in the *form of a singular*, according to:إعراب القرآن, تصنيف محمود صافي!

114 The word "أزّا" is in the infinitive noun meaning intensiveness of the noun!

115 The word enumeration="عدا," is an *infinitive* noun, meaning intensified! Hence, sure here is to modify "enumeration" in order to intensify it, i.e. their days are numbered!

116 In "*delegation*" by way of *demonstrating hospitality* to them!

117 The word "وردا" is an *infinitive* noun, meaning *intensified*! Hence, *surely* is to *intensify* "وردا" and "*flocked-arrivers*" to *signify* its nature! This is especially to *contrast* it with the concept of "*delegation*" for showing hospitality in the *Ayah* above it!

87. Not possess they[z] the intercession[w] except whom[p] *ittakhatha* ([*he*] *took and made*) *enda* (*by munificence of/ by Rule of*) *Ar-Rahma'ne* a covenant.	لَّا يَمْلِكُونَ ٱلشَّفَـٰعَةَ إِلَّا مَنِ ٱتَّخَذَ عِندَ ٱلرَّحْمَـٰنِ عَهْدًا ٨٧
88. And said they[z]: *ittakhatha*[118] (*took and made*) *Ar-Rahma'no* a child.	وَقَالُوا۟ ٱتَّخَذَ ٱلرَّحْمَـٰنُ وَلَدًا ٨٨
89. *Laqad* (*verily, already and affirmatively*) came you[c] a thing[x] *edda*[119] (*blasphemous vice beyond bounds*).	لَّقَدْ جِئْتُمْ شَيْـًٔا إِدًّا ٨٩
90. Almost the Heavens[w] fissure[y120] from it[x] and the Earth[w] cleaves/halves, and the mountains tumble *haddan*[121] (*in a noisy ruin*).	تَكَادُ ٱلسَّمَـٰوَٰتُ يَتَفَطَّرْنَ مِنْهُ وَتَنشَقُّ ٱلْأَرْضُ وَتَخِرُّ ٱلْجِبَالُ هَدًّا ٩٠
91. That claimed they[z] for *Ar-Rahma'ne* a child.	أَن دَعَوْا۟ لِلرَّحْمَـٰنِ وَلَدًا ٩١
92. And (*it*[x] *is*) not befitting/meet for *Ar-Rahma'ne* to *yattakhe-tha*[122] ([*He*] *takes and makes*) a child.	وَمَا يَنۢبَغِى لِلرَّحْمَـٰنِ أَن يَتَّخِذَ وَلَدًا ٩٢
93. *En*(*not*) all who[a] (*are*) in the Heavens[w] and the Earth[w] except *aa'tee*[x] ([*he*] *obediently coming to*)[x] *Ar-Rahma'ne* (*as*) an *abdan*[123] (*submitter/ slave*).	إِن كُلُّ مَن فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ إِلَّآ ءَاتِى ٱلرَّحْمَـٰنِ عَبْدًا ٩٣
94. *Laqad* (*verily, already and affirmatively*) *ahssa*[124] (*comprehensively reckoned*) them [*He*] and [*He*] counted them *addan*[125] (*absolute-count*).	لَّقَدْ أَحْصَىٰهُمْ وَعَدَّهُمْ عَدًّا ٩٤
95. And each(*of*) them, (*is*) *aa'tee* ([*he*] *obediently coming to*)[x] Him, The *Qeyamatey's*[w] (*Judgment's*) Day[x] singly.	وَكُلُّهُمْ ءَاتِيهِ يَوْمَ ٱلْقِيَـٰمَةِ فَرْدًا ٩٥
96. Verily who[r] believed they[z] and worked the righteous-works[w] shall make *Ar-Rahma'no* for them *woddan*[126] (*sure fondness*).	إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ سَيَجْعَلُ لَهُمُ ٱلرَّحْمَـٰنُ وُدًّا ٩٦
97. So verily only We eased it[x] by your[t] tongue[127] to *tobashshara*[128] ([*you*[s]] *tell pleasant tidings*) by it[x] the *muttaqeena* (*reverential guarders against Allah's displeasure*) and warn [*you*[s]] by it[x] a people *luddan* (*most-contentious vis-à-vis the right*).	فَإِنَّمَا يَسَّرْنَـٰهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ ٱلْمُتَّقِينَ وَتُنذِرَ بِهِۦ قَوْمًا لُّدًّا ٩٧
98. And how-many[129] We perished before them of a generation; do [*you*[s]] sense of them of an *ahaden* (*a lone/ any-one*) or hear [*you*[s]] for them a *rekza* (*underground faint sound*).	وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ هَلْ تُحِسُّ مِنْهُم مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًۢا ٩٨

[118] The word "إتَّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore, "إتَّخذ" is always taking *and making some thing* of what was taken! Thus, it is *not* just the mere *taking*!
[119] The word "*edda*"= "إدّا" means that which is *excessively blasphemous and atrocious vice* that it is *beyond bounds*!
[120] The word "*Heavens*" is a *feminine* gender in Arabic, so "يتفطرن" = "fissure [y]" *feminizing* the verb!
[121] The word "هدّا" means to suddenly fall in noisy ruin!
[122] See footnote 118 regarding "إتّخذ"!
[123] The word "*abdan*" = "slave," the *denotation* of this word is *vastly paradoxical* with respect to *Allah* vis-à-vis the *humans*! See the *Lexicon* attached to this *Translation* for an elaboration!
[124] The word "أحصى" is *comprehensively reckoned*, i.e. *accounted for from all aspects*, not the simple *enumeration*! See البصائر!
[125] The word "عدّا" is an *infinitive noun*, meaning *intensified*! So, *absolute* here is to *modify* "*count*" in order to *intensify* it!
[126] The word "ودّا" is an *infinitive* noun, meaning intensified! Hence, *sure* here is to modify "*fondness*" in order to *intensify* it, but especially that it is directly from *Ar-Rahman*, so it is *definitely* so!
[127] This addressing the Prophet (SAWS), who is purely Arab! See the *Lexicon* attached to this *Translation* for the *meaning* and *implications* of this concept of "*your tongue*," or more explicitly as in (S46; 12)!
[128] See the *Lexicon* attached to this *Translation* for *bashshara/ youbashsharo/ mubasheron*= بشّر\يُبَشِّر\مبشّر!
[129] The word "كم" is an *interrogative exclamatory particle*, meaning: "*how-many*," "*how-much*," "*how-long*!"